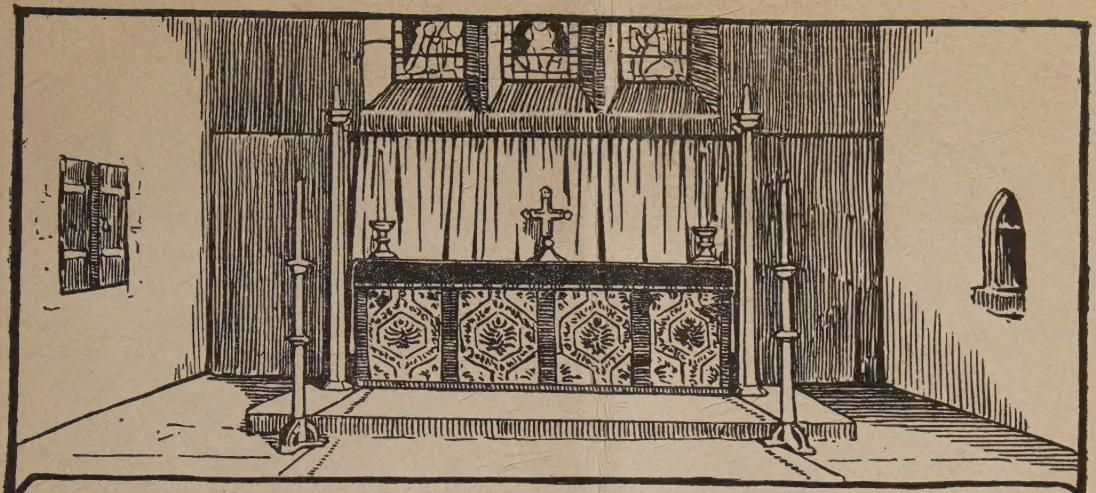

THE ENGLISH CATHOLIC

Quarterly Gazette of the Anglican Society.

Vol. 7. No. 25.

Autumn, 1934.

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PRICE FOURPENCE.

The Anglican Society.

THE OBJECTS OF THE SOCIETY ARE:

1.—To promote and preserve the Catholic Faith in strict accordance with the principles laid down by the Book of Common Prayer.

2.—To uphold and appreciate the English use, both in rite and ceremonial.

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All who are in sympathy with the objects of the Society are invited to communicate with the General Secretary at the above address. The annual subscription for members is three shillings, which includes the subscription to the "English Catholic" (1/6).

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AUTUMN, 1934. **Vol. 7, No. 25.**

THE PRESIDENT'S NOTES.

It is generally agreed that the most urgent need of the English Church is for a closer unity within itself.

Any parish priest knows only too well the unfortunate consequences of the present extraordinary variety of doctrine, ritual and ceremonial. A parishioner accustomed to worship on lines familiar to our Society goes to live in a parish where such methods are unknown or rejected. He is confused and bewildered. His churchmanship is subjected to a strain which ought never to be imposed upon it.

Theological disunion produces its gravest effects when the popular press devotes headlines to the announcement of strange preachers in great cathedrals. Moreover, the whole question of wider reunion becomes far more complex when one of the parties concerned is so grievously disunited in itself. It is imperative that we should set our own house in order. There are, indeed, good grounds for optimism in this matter, but the process of healing our divisions is slow and wearisome, while the many losses sustained make it hard to be patient.

In view of these facts the subject to be discussed at our Annual Meeting is of special interest, and I hope there will be a good attendance of members.

The Anglican Society ought to be able to make a useful contribution to the solution of the domestic problems confronting the Church. A discussion on the problem of unity will, we hope, suggest the lines along which our work may best be done.

H. ADEANE BYARD.

THE ANNUAL MEETING OF THE ANGLICAN SOCIETY

will be held in

St. John's Church House, Red Lion Square, London,

on

Wednesday, 24th October, 1934.

11.30 a.m. Committee Meeting.

2.45 p.m. Meeting in St. John's Church House, Red Lion Square.

General Subject:

"Unity in the Church of England."

1. Unity in Theology.
   THE REV. C. B. MOSS.
2. Unity in Worship.
   CANON J. F. L. SOUTHAM.

8.15 p.m. Intercessions in St. John's Church.

8.25 p.m. Annual General Meeting.

REUNION NOTES.

The present condition of the ancient Assyrian, or East Syrian, Church and people is lamentable in the extreme. Exiles from their own land since the War; deprived, by the withdrawal of the British mandate from Iraq, of the protection of England (which has used their men for keeping order in Iraq, and has thereby unintentionally created a blood-feud between them and the great majority of the inhabitants), and without their natural leaders, since the patriarchal family has been deported to Cyprus, their only hope is prompt removal to some country where they will not be in daily peril of massacre. I understand that the Chaldean (Uniat) Patriarch has been dragged out and beaten by roughs, and that the position of all the Christian subjects of the King of Iraq is now extremely unpleasant; but the Assyrians, who are not residents of long standing but settlers, and are hated as the agents of the former Mandatory Power, are in the worst position of all. It is not a case for commissions of enquiry, but for immediate action: and I understand that the money for settling them in some other country is available, if a home for them can be found. Unless something is done at once, there is little hope that many of them will survive the winter, even if no massacre takes place. The betrayal of this small nation, whose only fault has been its confidence in England, is one of the most disgraceful chapters in

the history of our country; at all events I know this to be the opinion of some independent observers on the Continent, who do not hesitate to say so.

Last July the conversations between the representatives of the Church of England and the Church of Finland were continued at Helsingfors. An unanimous report was agreed to, but it would be premature to say what was in it. It is enough to say that while definite arrangements were proposed, those arrangements did not amount to full intercommunion. The differences in principle between the two Churches are considerable, though unexpected agreement was reached on many points; and the future relations between them will probably resemble the informal relations which exist between the Church of England and the Church of Sweden. There is no doubt that the Finnish Lutherans are very eager for closer relations with us, and that the earnestness and general orthodoxy of their religious life may teach us valuable lessons.

The triennial Old Catholic Congress was held this summer at Constance: the English and American Churches were officially represented by the Bishop of Lincoln and Professor Gavin. The General Synod of the Church of England in Canada has passed a resolution bringing the Church into full communion with the Old Catholic Churches. This is the fifth Anglican Church to do so.

C. B. Moss.

SUNDAY SERVICES IN COUNTRY CHURCHES.

Time and Arrangements.*

What we all deplore is the loss of the sense of obligation in the worship of God. I am afraid that it would be true to say that the British people have to a large extent lost the power to worship, the faculty has atrophied from disuse, and multitudes worship no God at all, not even idols.

How can we revive and restore that sense of obligation? It used to be based on the fourth Commandment. We feel to-day that it was a mistake to treat the restrictions of that Commandment as applying to the Christian Sunday. But we *can* restore the sense of obligation and place it upon an impregnable foundation, even upon the plain command of the Master Himself when He gave the great, simple, Gospel service of the Eucharist and said "*This Do.*" I need hardly remind you that the men who heard Him speak, who talked with Him after His Resurrection and who knew what He wanted under the guidance of the Holy Ghost, appointed the first day of every week as the regular time for obeying their Lord's Command, that all Christians in the time of the Apostles met together on that day for the Breaking of the Bread, that for 1,500 years after there never was a Christian on earth who did not regard it as his duty to attend, and that to-day an overwhelming majority of practising Christians the whole world over admit and fulfil that obligation.

So I begin by assuming that we are all agreed that in town and country alike Church worship is not properly conducted where the Lord's own service is not given the central place and by offering practical suggestions with regard to its restoration and conduct. Surely, if we are doing our duty as pastors and teachers we shall have in every parish a steadily increasing group of people who do recognise this duty to attend the Lord's service on the Lord's Day, and we shall not fail to supply that group with suitable opportunity.

For their sakes I would plead for a fixed hour every Sunday and having tried both ways I would bear testimony that it is far, far easier to get our young people to attend at that fixed hour than to get them to attend, say, once a month. For years in my earlier life I tried the latter and the result was heart-breaking failure. And no wonder! What principle is there in attendance once a month? Why not once in three months? or once a fortnight? What principle is there in teaching our young people to disobey the command, "*This Do,*" three times a month?

On the other hand, when I arranged a choral parish Eucharist with a short address every Sunday morning at 9 o'clock I found that the attendance steadily grew till the numbers—about thirty to begin with—were

* A Paper read by Dr. Erskine Hill at the Hereford Diocesan Conference.

doubled, trebled, quadrupled, "fibbled" and more.

Again, we should remember that while people can adapt themselves and their household arrangements to almost anything, the one thing they can never get accustomed to is perpetual change. A choral Eucharist every second Sunday, or at one hour one Sunday and at another the next, unsettles everybody and keeps them unsettled. You have the maximum of irritation among those who want the old-fashioned Matins at 11, while the arrangement is altogether unsatisfactory to those who recognise the obligation of the weekly Eucharist. Those of the former class who attend don't come because it is the Eucharist but because it is 11 o'clock.

Opinions will, of course, differ as to the most suitable hour, and what is suitable in one place may be quite unsuitable in another. In his recent book "The Church of England," the Bishop of Gloucester says :—

"There is another problem which is facing us at the present time. It is becoming increasingly doubtful whether the old-fashioned hours of 8 and 11 are the most suitable for Divine Service. Eleven o'clock was the hour selected to suit the comfortable habits of our English upper classes ; eight o'clock was the hour for the new element of self-discipline introduced among the country squires and parsons by the Oxford Movement ; but for the people of other classes these hours are inconvenient. Eight o'clock is exactly the time of the family breakfast."

[I don't know on what experience the Bishop bases that statement. I should have thought that 9 o'clock in the country and considerably later in the towns was nearer the mark.]

"Eleven," he goes on, "is so late that it is impossible for the service to be attended as an earlier service might be by those who have the household dinner to cook. In some parishes the custom has arisen of a choral celebration at 9.30 or 10, which is found to be popular at any rate to a section of the congregation, followed by Morning Prayer in the old-fashioned way at 11. It is quite clear that in many ways we are in a transition period. Old customs have been broken up ; new customs are being formed and it is the duty of every parish priest to consider carefully what is best for his people and what his people feel is best for them. "There was a time," he adds significantly, "when the canonical hour for Morning Service was 9 o'clock. Customs have changed in the past and they may change again."

Compare with this the words of a practical and most successful expert in the conduct of Church worship— the Dean of Chester.

"Many of our parishes churches," he says, "are fairly puzzled about what they ought to do about their Sunday morning services. It is no use blinking the fact that in many districts Sunday morning 10-30 or 11 o'clock Matins is a disappearing factor. This is not by any means always because the clergy want to get rid of it but because to it the adult laity simply will not come. If we attribute this to any considerable extent to ceremonial changes distasteful to the laity we deceive ourselves. The causes lie deeper than that. In the direction of what I have outlined for a Cathedral daily morning service lies, I believe, the solution, viz., Matins (said if need be) at 8-30 and followed by a people's communion, with the service sung, at 9 or thereabouts. This would give tired folk a little longer to lie in bed and to busy people a free morning after services that would end about 10 o'clock. How nice it would be to have the children from 11 to 12 while mother cooks the dinner and—think of it !—a holiday for everybody in the afternoon with Evensong to finish the day. With Holy Communion at 7-30 or 8, Sunday School (in some parishes) at 10, Matins, etc., at 10.30 or 11, more Sunday School at 2.30, Evensong at 6.30, and sometimes an after-service, we fairly wear the godly out and frighten the not so godly clean away, I think."

"I don't myself feel at all convinced that for the Church of England the solution lies in the direction of a choral celebration of the Eucharist at 10.30 or 11 with few or no communicants. A people's communion at an hour which makes the keeping of one's fast not very difficult seems to me to be the natural and best for us. It must look and sound like a regular Sunday service with music and singing"—and I would add with a short 10-minute address.

For many years I carried out this arrangement in Aberdeen and I found that with the service fully choral, 4 hymns, a ten-minute address and 70 or 80 communicants, we could without any hurry keep it within one hour. A Eucharist at 9 o'clock (or 9.30) enables communicants and non-

communicants to worship together with a minimum of inconvenience to both. The hour is not too late for fasting communion and it is early enough for those who have to cook the family dinner. Personally I attach great importance to this that it combines in one great service the sacrificial aspect of the Eucharist with the communion of the people.

And what about ceremonial? Well, we are not a very demonstrative race and courtesies which come quite naturally to southern people sometimes seem theatrical to us. The good manners of the House of God are slowly learned—much more slowly in the country than in the towns. I feel that we need a simpler, though not a less dignified ceremonial than would be likely to commend itself, say, to Latin peoples. In our expression of devotion we must as far as we can take our people with us. Milk in ceremonial comes before strong meat and strong meat pressed home with a poker on those not ready for it is more likely to induce nausea than to supply nourishment.

On the other hand, a chasuble is no more ceremonial than a surplice, while tradiionally it is much more suitable and everyone will agree that a priest so vested is much less likely to be mistaken for a chorister. My own experience is that very few people object to the vestments prescribed by the Ornaments Rubric if clergy will only postpone their explanations of them for two or three years after their introduction.

People are not slow to accept and understand the principles which underlie ceremonial and once they are grasped their application will look after itself. I remember a learned Presbyterian Professor of Divinity once saying to me "Contrast the simplicity of the First Eucharist in the Upper Room with the splendour of a Cathedral Celebration to-day," and in saying that he gave expression to a feeling which lies behind nearly all the opposition to Catholic Ceremonial, yet the fallacy in the suggestion is not difficult to detect or expose.

Because He comes to us in all lowliness we must not think that He wishes us to treat Him without ceremony. Because He Himself in His condescension chose the lowest place it does not follow that we who call Him Master and Lord should act as though the lowest place were good enough for Him. He was pleased with the reverent love which broke the alabaster jar of precious ointment to anoint His feet and He rebuked the Pharisees for not shewing Him the ceremonial courtesy due to honoured guests. An emotion lives just by finding for itself outward expression and it is acts of reverence which keep reverence alive. The absence of ceremonial may be the unceremonial expression of unbelief, just as the want of outward courtesy proclaimed what Simon the Pharisee thought of Christ.

In His great Sacrament our Lord comes to us under the lowly forms of Bread and Wine. That is like Him; that is His part. But if we, knowing who He is, respond to His condescension by such baldness and bareness of service, such absence of courtesy and ceremony as would seem rude to any honoured earthly guest, are we not earning His rebuke, "I entered into thy house; thou gavest Me no water to wash My feet; My head with oil thou didst not anoint; thou gavest Me no kiss." He has beautiful temples of worship all through this England of ours, but can we not hear Him say "I come Sunday by Sunday to My temple. Five out of every six of those who profess and call themselves Christians are habitually absent and of the rest the first sign of My nearer Sacramental Approach is the signal for three out of every four to rise and leave the Church. The organ grows silent as I draw near, the choir departs, the voice of praise ceases. It is a strange welcome."

Can we have any doubt about what Zacchaeus did when the Lord said to him "Make haste and come down for to-day I must abide at thy house"? Can we not see him making his preparations, bringing forth the best of everything, arraying his servants in their best uniforms, seeing that all was beautiful and clean and worthy of his Guest? All that he did would tell as plainly as words that he believed in the Master and honoured Him. Can we doubt that Jesus compared favourably the Ceremonial welcome of the Publican with the absence of it in the house of Simon the Pharisee?

I think our people do recognise this when it is put before them. Though He comes to us veiled in the lowliest forms, we, if we believe in His presence, should welcome Him in the noblest buildings, with the best music, the highest art, the most beautiful vestments and the most reverent ceremonial, assured beyond all doubt that He approves the love which provides them.

The use of lights at the service is so general now that it is hardly necessary to dwell upon it. With the Dean of Chester I believe that the craving for this use in worship is based on the deep-seated human instinct. If the four elements, Earth and Water, Air and Fire represent respectively, as I think in Scripture they do, the four worlds in which the consciousness of man is active, the physical, the emotional, the mental and the spiritual, we can understand why the use of lights in places of worship is so widespread, why it was ordained for the service of the Tabernacle, why Christ in the Temple used it to illustrate His teaching and why it is represented as having its place in the ideal worship before the heavenly throne. The late Archbishop Alexander of Armagh tells how an Orangeman expostulated with him for having preached in a church at Cardiff when lights were used. "Do you know," said the Archbishop, "that when William of Orange was crowned king in Westminster Abbey there were two lights burning on the altar?" "And do ye tell me that, sorr?" said the man. "I can show you a picture of it," said the Archbishop. "Well," answered the Orangeman, "William's not the man I tuk him for."

I should like to emphasise the importance of treating the Eucharist as a great congregational act. We have so long reserved the service for a little sprinkling of individuals who come at an early hour to make their communion and who keep as far apart from each other as they can, that we hardly realise what a magnificent vehicle of congregational worship it was meant to be.

The offering of the Bread and Wine(e.g.) is liturgically a most important part of the service and a *definite Congregational Act.* While they are being placed on the Altar the whole congregation should stand, they do in Scotland. But how often we see individuals one by one putting in their collection and then one by one dropping on their knees as though the Offering of the Bread and Wine were no concern of theirs; that surely is wrong.

Again I want to plead for a minute of silent congregational worship when the Consecration Prayer has been said. What an opportunity it is for the kneeling people to "be still and know that He is God." That is indeed a fruitful and unifying silence and those who use it will value it more and more.

If we want to build up a service of this kind we must give special attention to the young. There are always people who are too old to learn, "whose carcases must fall in the wilderness," but the young are unprejudiced and in this matter my experience has often been that parents follow when the children lead. We can bring our Organisations, Scouts and Guides, we can make regular attendance a most important part of the preparation for confirmation and first communion. It is vitally important that the young should be familiar with the service and learn to love it before they become communicants. The amazing superstition found nowhere outside the Church of England and now happily and rapidly dying within it, that our Lord would exclude them from His service, has been a spiritual blight on the blossoming lives in our land.

A service which is wholly turned Godward, which is obviously a Sacrifice and Offering made to Him, a service in which we lift up our hearts into the heavenly places and with Angels and Archangels and all the Company of Heaven adore the Lamb as it had been slain, satisfies as nothing else can, the deep-seated instincts of our spiritual nature.

We simply must restore to the next generation the long-lost heritage of Eucharistic Worship. It is the return to England of the Holy Grail.

H. Erskine Hill.

PAROCHIAL SCHOOLS OF PRAYER.

The purpose of a parochial School of Prayer is to enable a group of people in a Parish to have the opportunity of considering the best use to be made of the God-given Priesthood of Prayer, and the part that it must take in the realisation of the Divine Fellowship—the Church, and its work. It is interesting to know that such schools had their origin in the missionary need. It was recognized that only a fresh incoming of God into His Church through Prayer could provide the motive and energy needed for the outgoing of evangelistic activity.

We must get "back to God" before we can get "out to the Kingdom" with a living Gospel.

It has been my experience and that of many others, I think, that many parishes are prepared to join in an effort of this kind in a way that sometimes surprises even the parochial clergy. Often they are tempted to think " my parish is not ripe for such an effort " and then they find that they are much " riper " than they thought : there are few surprises pleasanter than that. It has been indeed an encouragement often to find that those who come, and come regularly, include churchwardens and parochial church councillors with a real sense of responsibility for the spiritual need of the parish. It is good when the " co-operation with the Incumbent " specified in the Enabling Act as the duty generally of the P.C.C. is taken to include co-operation in Prayer : there indeed it should begin, and there lies the source and inspiration of all creative work.

I propose now to describe a " School of Prayer " as I have come to know it, but I cannot do so without acknowledging the great debt that I owe in this matter to the Rev. W. F. France, now Foreign Secretary of S.P.G., and to Rev. H. P. Statham whose little book (" The School of Prayer in the Parish "[S.P.G., 6d.]) I strongly recommend.

I. PREPARATION.

A preliminary attempt is made to help the people of the parish generally to understand what is being attempted by sermons on a Sunday and letters in the Parish Magazine. It is pointed out that this is a corporate effort and that those who come must try whole-heartedly to carry out their part by regularity and punctuality of attendance and by contributing all they can in the group-discussions, etc.

The best thing is for the School to meet every day in a week. This involves the putting of everything on one side for that week, both in parochial and individual engagements. It is generally possible to do this when the week is known some time in advance. Nobody of course should be debarred from coming if some inescapable tie binds them at home for one or two days of the week, but the ideal of " never absent, never late " is very necessary even for such a " School " as this ; the " prize " is to find the School worth while. It is also urgent that all should attend the group discussion after the Lecture, otherwise the whole thing gets let down and loses its essential character, becoming merely the listening to a series of addresses, which is not at all the aim and purpose. Here again it is of course possible to make exception for age or infirmity or other special reason, but it must be clearly understood by the School that special exception is being made, otherwise the departure of even one or two people after the lecture has a breaking effect upon the School generally.

It should be understood too that references in the New Testament will have to be looked up and that opportunity will be given to take notes, though this of course is not obligatory.

For this the twopenny New Testaments published by the B. & F. Bible Society are invaluable, being clearly printed and paged, and it is good for each to have one, so that references can be marked and the book kept in memory of the school. A supply of note books and pencils should be on sale, also some simple books on Prayer, notably " Prayer and the Lord's Prayer," by Gore, " Prayer and its difficulties," by Carey.

It remains to be said about preliminary considerations that it is quite possible to have very successful Schools meeting one day a week for six weeks, and I have had two going on concurrently over the same period, one a Country and the other a Town one, but on the whole a concentrated effort is the more desirable.

Also a folded card should be printed well beforehand, with a programme of the subjects on the different days and other information inside, and outside a space for the members name, so that it is regarded definitely as an enrolment card of membership.

It is well worth while to make an effort to get members enrolled beforehand. This can be done by sending cards on some considered plan to people with their names written in pencil, asking them either to keep them and write their names in ink or to return them by a certain date. In this case it would be made clear that cards would be given to any who desired them but that it was necessary to make a start by inviting people holding certain Offices or belonging to certain organisations, etc.

In this way the Parish Priest is enabled to make out a preliminary plan for the Group Discussions and to think out who to ask to be " Chairmen " and " Reporters " of Groups. It is well, however, to do no more than put these suitable people into certain groups and then to leave the groups

to elect their own officers: they like it better that way!

I have come to the conclusion that the best place for the Group discussions is the Church, where the lecture should always be given.

For the School to transfer itself to an Institute, however near, takes time and is generally unsettling, while for it to divide itself into sections about the Nave and in the vestries is much quicker and simpler.

II. THE SCHOOL ITSELF.

The first night. Organisation is bound to be prominent and to take a little extra time at the beginning. New Testaments, note books (exercise shape) and pencils should be offered for sale as the people come in, also (most important) a responsible person should be in the Nave to get the seats properly and regularly filled, so that there is no straggling about the Church. The same rows should be kept for the week, but when people come they must go to the inside of the row so that the others can fill in afterwards. All this matters much for the attainment of a corporate feeling.

There should be no hymns; this is not a service and there is no time for more than short preliminary prayer, with perhaps, some of the verses of the Veni Creator, said alternate lines, Conductor and People. There will also be short time for prayer before the final departure.

The Lecture usually lasts about 50 minutes, with notes and references, then the School goes into groups for 20 minutes or so. The Conductor will have to judge whether to shorten or extend the time for discussion, and he should always announce when there is five minutes more, so that the reports can be made up.

Then the School reassembles for the reading of the Group Reports, the reporters coming up to wherever the Lecture was given from and reading their reports to the School. The Conductor then has the opportunity of making short comments or answering questions.

It has been universally my experience that the value of the discussion is immense from every point of view. People learn much more that way, they begin to give and therefore to receive, and a real bond of fellowship is created amongst those who, perhaps for the first time, talk to one another about the things of God with mutual sympathy. The first night or two, shyness may make it rather difficult and sticky, but this wears off, and at the end the difficulty is to get people to go home.

The time taken by the whole session is never more than an hour and a half, sometimes less.

Subjects.—1. *The Meaning and Content of Christian Prayer.* 2. *Our Lord's Example and Teaching.* ("Example" the subject of the Lecture taken from St. Luke's Gospel. "Teaching" the subject for discussion, all have some previous knowledge of this and it is worth putting together.) 3. *Our Corporate Prayer-life.* (This brings in the question of Services and affords opportunity for lay comment and suggestion often helpful and illuminating to the Clergy.) 4. *Our Personal Prayer life.* (Dealing with methods and activities of the prayer life.) 5. *Prayer and the kingdom.* (Based on "Acts" and showing the part that prayer played in the first extension of the Church.) The sixth and last session is devotional—"*A Devotional Hour.*" This is an attempt to put into practice what we have been considering. It should be divided into sections—Adoration, Penitence, Thanksgiving, Intercession, Petition—each section being opened by two or three verses of an appropriate hymn, following by a reading from the New Testament and subsequent silence. At the end there should be a considerable period of silence, in which the members of the "School" commit the work and themselves to God and a great sense of fellowship in the Spirit will be found which is invaluable for the future.

III. AND AFTER.

On the last day of the School, after the "Devotional Hour" mentioned above, the School gathers to discuss the "follow-on." This is accompanied by light refreshments and gives an opportunity to bring in the social side. The Vicar will have previously thought out what he would like to do, but it is a very useful opportunity to receive suggestions from members of the School. There is no question of forming another organisation, but in many cases it is decided to keep the School together as such for a year or two, but always with a definitely evangelistic purpose. It is generally found that there is a keen desire for the continuance of study and group discussion. The best subject for study seems to be the early chapters of the *Acts* and an *Epistle*,

especially Ephesians or Colossians. This means looking to the Bible to see what God means by the Church.

The Priesthood of the whole Church is perhaps the thing that stands out most clearly, and the members of the School will give themselves in various ways to exercise that Priesthood. This will be primarily in the Holy Communion. They will try to make this the centre of their worship and fellowship in a deeper way and to learn to know the mystery of Christ and the Church—of the Mystical Body fed by the Sacramental Body. The Holy Sacrament of the Altar will be recognised to be a means, the Church to be the end, the Living Tabernacle of the Christ. This sense of Priesthood will, of course, be first concerned with the Eucharistic offering both on Sundays and during the week. There will also be the offering of Prayer, in different ways the School will try to act as if Prayer were really the primary activity of the Christian Church. It may be a group will be formed especially to pray for the Sick, and others will meet for prayer in their homes or in Church without the lead of a Priest.

Father Conran's "Chaplet of Prayer" will be found most useful as providing a "liturgical form" which can be used as well as silent or extempore prayer.

There will of course be fresh power and intensity of prayer for evangelistic work at home and abroad, which will inevitably be fulfilled in greater evangelistic activity. A real "Home Mission" to the people by the people of a parish would be a wonderful and much-needed outcome. One very important thing such a School might do is to make prayer the basis of Church Finance, and show that the only solution of our need of money for the Kingdom lies that way. It is very probable that the members of a School of Prayer in a parish will lead the way towards the holding of regular Parochial Retreats and in that way to the development of what one may call the "Cultus of the Holy Spirit" which is assuredly in accordance with the Mind of Christ.

The Holy Spirit in the Church is the "point of contact" between God and man; if He is to pass into human life it can only be by the Church's overflow, and His incoming depends on Prayer.

To wait upon the Holy Spirit is to learn what we must be and do, individually and together, to find life.

Is it too much to say that a School of Prayer may be a way in which the great ideals and principles of the Christian life now being emphasised by the "Group Movement" may be translated into our Parish life balanced by a renewing of the faith and fellowship which is ours in the Catholic Church?

Certainly a deeper sense of worship is developed and the Group Discussions lead to more intimate fellowship in the things of God, while any efforts made to give that which has been received lead to the joy which is the attractive possession of the Christian life.

It is quite certain that we can never separate the activity of Prayer from the life, individual and corporate, of the people who pray. Also the lesson of history is plain, that "revival" does not come by being organised from above, but by groups of lay people learning to pray.

J. F. Lovel Southam.

THE CHURCHES OF BODLEY. I.

If we are prepared to agree that the business of a church architect is to produce beautiful buildings which help the worshipper to realise the presence of God, and if we reject the modern heresy that the expression of the "spirit of the age," or even "self-expression," should be his main object, it must be acknowledged that the Church owes a very great debt to Bodley. Butterfield was undoubtedly more original, Scott a sounder archaeologist, Pearson a greater master of construction, and Street infinitely more prolific. But Bodley's only serious rival as an artist among his contemporaries is G. Gilbert Scott, who died young and produced very little.

Bodley designed sixty or more complete churches, not counting additions to existing buildings, and the majority of these are of enduring beauty, still appealing to us almost as strongly as they did to those of the age in which they were built, while the works of most of his once-admired rivals now strike us as hopelessly out-of-date or even hideous.

For Bodley led the Gothic Revival back to the right course when it had gone hopelessly astray through the influence of Ruskin. There is much which can be appreciated

to-day in the work of the early and frankly imitative phases of the Revival, but few of us can now imagine how the churches of its second phase, 1850—59, heralded by the building of All Saints', Margaret Street, can ever have been hailed as masterpieces and considered beautiful. "Constructional Polychrome" was the watchword of the fifties and sixties; in other words, kindergarten patterns in red, black and white bricks, with a lavish internal use of coloured marbles and granites, and inlays of coloured mastic. The architects of those decades had also (I quote from the introduction to Norman Shaw's "Architectural Sketches from the Continent" 1858), "commenced to engraft on our national style many beauties and peculiarities hitherto confined to the Continent, which in practice meant the use of coarse plate-tracery, foliaged capitals of exaggerated grossness, and apsidal endings. It was Bodley who led the way back to English models, who gave up the senseless quest for constructional polychromy, and who once again put grace and beauty before over-emphasised boldness and so-called originality.

Bodley was born at Hull in 1827 and spent his boyhood at Brighton. He was articled to Sir Gilbert Scott in 1845, and is said to have been his first pupil. He left Scott's office in 1850, and started in a practice of his own at Brighton, at the age of twenty-three. In the same year he was elected a member of the Ecclesiological Society, which at that time had become a supreme arbiter on architectural propriety. Four years later we find appreciative notices in the *Ecclesiologist* of his schemes for adding a south aisle to Bussage Church, Glos. (originally built from the designs of J. Park Harrison), and for new churches at Llangarren, Herefords., and Wedhampton, Wilts. It is possible to note at Bussage, and at France Lynch, (which is noticed in the *Ecclesiologist* of 1855), the beginnings of that wonderful feeling for proportion and beauty of detail which afterwards distinguished all that he did, but the influence of Butterfield and the Ecclesiological Society was too strong to be disregarded by so young an architect.

In his churches of St. Martin on the Hill, Scarborough, 1861, and St. Michael's, Brighton, 1862, he succeeded marvellously in catching the style of Butterfield, including the loutish contempt for beauty of detail, and the riot of parti-coloured brickwork. In 1863, at Selsey, Glos., he built a small church with an apse, but the rebuilding of All Saints', Cambridge, originally proposed in 1861, though not started until 1863, marks the beginning of a complete change of policy. As the *Ecclesiologist* of that date remarks, "We note, with some satisfaction, that Mr. Bodley has restricted himself to pure English forms. The time for a reaction from French or Italian types has at length arrived." It is significant that this was the first church carried out after Garner had become his assistant. Garner is known to have had English tastes from the first, and it seems extremely likely that it was his influence that caused Bodley to break away from the approved style of the day, though he was not taken into partnership until 1869. The churches designed during this period show a process of evolution similar to that which had occurred in England nearly six hundred years before, between 1280 and 1320. St. Stephen's, Guernsey, and St. Salvador's, Dundee, show the gradual development of Bodley's style, and St. Wilfred's, Hayward's Heath, finished in 1865, though still essentially a church of the sixties, with nave of exaggerated size and low lean-to aisles, lined internally with red brick, marks a distinct advance towards a more sensitive and sympathetic treatment of English Gothic. The Cathedral Church at Hobart, Tasmania, designed in 1867, appears to have gone a stage further, and St. John's, Tue Brook, Liverpool, 1869, is purely English, and free from the Continentalisms and Polychromatics of the day.

In 1871 Bodley designed the lovely church of Hoar Cross, Staffordshire, for Mrs. Meynell-Ingram. The material was the fine red sandstone of the district and funds were practically unlimited. It is cruciform in plan, with a central tower, carried out in a style which can easily be traced to the influence of South Lincolnshire work of the first quarter of the fourteenth century. It is likely that Bodley was led to appreciate this phase of mediaeval architecture through his friendship with Canon Frederick Sutton, of Brant Broughton, for whom he afterwards designed a magnificent chancel. However, this may be it is certain that henceforward Bodley worked almost exclusively in this style.

The design for Hoar Cross was exhibited in the Royal Academy of 1877, and a contemporary notice describes it as "entirely a reproduction of mediaeval characteristics,

which will undoubtedly be a very successful imitation of a fourteenth century church." Now the critic who describes Hoar Cross as an imitation of a fourteenth century church betrays at the same time his insensibility to Bodley's artistry and his ignorance of fourteenth century style. Just as Sir Christopher Wren is well described as having known exactly "what could be done with the Renaissance box of bricks," so Bodley used his Lincolnshire motives as a medium of expression, giving them a new delicacy and refinement, and combining them with a masterly skill which their originators would have envied.

While Hoar Cross was building, the splendid bell tower of Christ Church, Oxford, was in progress, showing how Bodley and his gifted partner could give a fresh life to fifteenth century architecture, as he had to that of the fourteenth, but in churches he was faithful to his adopted style. The great church of St. Augustine, Pendlebury, Manchester, 1874—77, is not only a triumph of design, but also of engineering. It is said to have been founded on the design of the Dominican church at Ghent, and consists of an immensely wide and lofty hall, comprising nave and chancel without a break, with narrow passage aisles pierced through the buttresses, but instead of the hard and meagre geometrical style of the original, St. Augustine's is treated in the suave and gracious manner which he had now made his own, with lovely flowing tracery and splendidly handled mouldings based on Lincolnshire originals. It is said to have been the first church of this type to be erected in England, but Bodley, in St. Salvador's, Dundee, had already designed a church of this type ten years earlier. He never repeated the experiment again, though it was afterwards freely employed by less skilful designers, who usually made the mistake of reducing the width of the chancel which, incidentally, is the case at Dundee. But henceforward he almost invariably made his chancels of equal width and height to the nave, omitting the chancel arch, with infinite gain in dignity and convenience.

St. Michael's, Camden Town, 1880, and St. German's, Roath, Cardiff, 1881, are early instances of this. St. German's indeed has a chancel arch, but its responds are of slight projection and the arch fits closely under the arched roof, so that it assumes little importance, while at St. Michael's the chancel arch is not distinguished from the other stone arches which span the nave between each of its bays. Both are noble churches, and it is hard to say whether the grand arcades and continuous clerestory of Camden Town, or the lofty arches and magnificently windowed chancel of the Cardiff church are to be preferred.

At this point it may be well to take stock of Bodley's progress. We have seen that he had broken completely away from the canons of the Ecclesiological Society, discarding not only the vileness of polychromy and the rigidity of geometrical plate tracery, but also the fetish of what was euphemistically called "a properly distinguished chancel"—in other words a chancel lower and narrower than the nave. He had adopted a graceful and suave style of architectural expression. Almost equally epoch-making, he had disregarded Ruskin's taboo upon plastered walls, and never again left his brick or rubble walling exposed. He had completely given up the use of encaustic tiles, employing simple black and white marble pavings for the chancel and plain stone flags in the nave.

In woodwork also his practice was completely opposed to the fashion of the time. He recognised frankly that timber construction did not reach its fullest development until the fifteenth century, and never attempted to reproduce the fourteenth century wood-carving technique, nor did he follow the prevailing vogue for open timber roofs composed of complicated and ungainly principals and starved rafters. He usually roofed the main span of his churches with a simple boarded barrel roof, sometimes supported on transverse arches of stone, while his aisle roofs are generally simple lean-tos founded on the common East Anglian form, with wide rafters and very simply moulded principals and purlins. The simplicity and lack of effort in his roofs are in striking contrast to the misguided ingenuity of the carpentry of the day.

Again he had initiated a new era in Church furnishing. In the sixties the fashion was to attempt to recreate the woodwork of the thirteenth century. There are very few remains of woodwork of this age and such examples as we have show that the art of the joiner had scarcely begun to develop. In the hands of Street and Butterfield church woodwork had reached an appalling state of clumsiness and hideousness, and the style which they originated

has persisted to the present day in the hands of some church furnishers.

Apparently Bodley perceived clearly that a complete break with contemporary conventions had to be made, and he very naturally turned to the fifteenth century woodwork of East Anglia for inspiration. Nowadays Bodley's woodwork strikes one as being a little hard and mechanical in detail and finish, but it marked a tremendous advance on the fashion of the time, and afforded exactly the right piquancy of contrast to the design of his buildings. To-day most liturgical experts regret that he took the triptychs of the Low Countries as models for his reredoses, but it should not be forgotten that they are infinitely superior to the " constructional reredoses " of stone and marble with inlaid crosses as a centrepiece, which were the only stock-in-trade of the other architects. Liturgical knowledge was in its infancy, and no one appeared to know anything about the traditional English form of altar treatment. It is also regrettable that in order to get sufficient wall surface for the display of his triptychs Bodley generally set his east windows far too high in the gable, and deserted the English tradition of the low sill.

Bodley was also a pioneer in colour decoration. Instead of spreading colour treatment over the walls, he very rightly concentrated it upon his woodwork, notably the reredos and the roof. His motives were for the most part East Anglian and Fifteenth century and, as a reaction from the crude polychromy of the time, he adopted a very subdued range of colours. The immediate results must have been very pleasing, but he made no allowance for the inevitable softening and dulling effects of time, and some of his colour decoration has now become too subdued. One can only deplore his occasional practice of painting the entire wall surfaces of the chancel with damask patterns, which was a concession to the then prevailing horror of plain surfaces.

Yet again, Bodley strongly influenced the art of stained glass in the right direction. He was the earliest patron of the firm of Burlison and Gryll, whose glass is certainly among the best produced in the nineteenth century, while Kemp owed much to his guidance.

But one of the greatest contributions of Bodley to the art of church building was the reform of chancel arrangement. Under the influence of the Ecclesiological Society, architects were practically compelled to introduce numerous risers, elevating the altar some mystical number of steps above the nave, to the ruination of the proportions of the east end, and to the great inconvenience of those who had to minister on a veritable flight of stairs. Moreover, the depth of the chancel was generally totally inadequate, scarcely ever exceeding one half the length of the nave. If he was not hampered by a confined site, Bodley allowed a generous depth for his chancel, and unless a sharp eastward rise in the ground suggested a greater elevation above the nave, he was usually content with a single step at the chancel entrance, while in many cases chancel and nave are on one level.

He rarely if ever fell into the current mistake of putting two steps at the sanctuary rail, and generally allowed ample width for the passages between stalls and sanctuary, and between altar rails and footpace. On the other hand it must be admitted that he was in the habit of raising the footpace unduly, on two, or often three steps, of a width quite inadequate for the assistant ministers, though the Cowley Fathers' Church is a very notable exception. Here the steps on which the deacon and sub-deacon stand are very wide and the effect of the generous spacing is excellent. The width of the footpace itself is practically always ample, and this at a time when a meagre step of eighteen inches often passed muster.

One must also draw attention to his enlightened treatment of the stalls. The early Gothic revival had in very many cases reintroduced the traditional returned plan, but this was very soon given up. Bodley adhered to the returned plan whenever possible, and practically always made the inevitable boys' seats very inconspicuous and also moveable. When objection was raised to returned stalls he usually adopted the least objectionable course of not over-emphasising the priests' seats, which he was content to mark by the provision of elbows, refraining from breaking the continuity of design which is all important.

F. E. Howard.

(To be continued).

THE ETHICS OF RUBRICAL OBEDIENCE—A REPLY.

The first thing that occurs to me, on reading Dr. Erskine Hill's paper, is to ask why this "interplay between liberty and restraint" is not found in any other part of Christendom. It cannot be due to any universal fact of human nature or Christian life, or it would occur elsewhere: but neither in the Roman, nor the Eastern, nor the Old Catholic, nor the Lutheran churches do we find the clergy trying to break rubrics, and the bishops trying to stop them, so far as I know. The analogy with "The Ship that Found Herself" therefore breaks down. There is tension between bishops and their clergy in other parts of Christendom, but it does not take a liturgical form. Why should it among ourselves? Is the reason something in the nature of Anglicanism? or something peculiar to the present stage of our history? or is it connected with the appointment of bishops in England, producing psychological effects which spread to other Anglican churches?

We may agree with Dr. Hill that rubrics must be used with common sense; no priest in his senses would refuse to communicate a dying man because he had not got a proper chalice! But the strictest precisians will admit this. I think Dr. Hill gravely exaggerates the rigidity of the bishops. I have never heard of a bishop (I have served under six) who insisted on "Dearly Beloved Brethren" at every office, or on the Ten Commandments at every Eucharist. No doubt the Church of Ireland is more rigid than we are, but there are reasons for this: for one thing, the Church of Ireland is in a permanent state of siege, in which martial law is to be expected. But the Church of Ireland works in conditions quite unlike those of any other Anglican Church. In most English dioceses, the "permissible variations" of the 1928 Prayer-Book give us all the freedom we need for any but the most unusual circumstances.

But it is one thing to treat rubrics with a sense of proportion, and quite another to break them habitually in the interests of some theory of your own or of your friends. The liturgical services are the voice and action of the Church, in which the personality of the priest should be obtruded as little as possible. Therefore, ideally, the Liturgy should always be rendered in the prescribed manner, without addition or alteration. It is a tremendous source of strength to the Roman and the Eastern Orthodox Communions, that everyone who attends their services knows exactly what he will find. The Liturgy of the Church ought to be changed but rarely, and only by lawful authority. (Non-liturgical services are another matter.) Is there then no room for liturgical experiments? Certainly, but not in cathedrals or parish churches, and not by persons whose learning or whose loyalty is in any way deficient. At the monastery of Maria Laach, in Germany, certain archaic Masses are allowed to be used for experimental purposes; but no one is allowed to be present but students of liturgics; the general public is excluded.

To adopt Dr. Erskine Hill's analogy, the scouts of an army are appointed by the general; they don't appoint themselves. They have to be men specially trained and they must, above all, be men who cannot be suspected of leading the army in the wrong direction.

There are in the Church of England two kinds of liturgical disorder, which must not be confused. There are, and probably always will be, individualistic priests who do things in an eccentric way. Englishmen value personality far above rigid obedience to law, and probably the peculiar practices of such men, if they are loyal at heart, and real lovers of the souls of their people, do little harm. At the same time other priests ought not to imitate them. Only last Sunday I heard an excellent man interpolate into the Prayer for the Church Militant, after the words "departed this life in Thy faith and fear" a long extempore passage beginning with "especially." This kind of thing, though harmless, is irritating, and it is getting far too common.

The other kind of liturgical disorder is much more serious. It is a deliberate alteration of the rite with a particular end in view. It is, I believe, practised a good deal by Modernists with the object of reforming the Church in the direction they desire. But we of the Anglican Society are more concerned with the Romanizing party and the fashions set by them. There is now quite a large number of priests who feel, consciously or subconsciously, that in liturgy, if not in doctrine, Roman Catholicism is "the real thing," and, anything that

differs from it is "uncatholic." These opinions are of course not shared by the great majority of the members of the Church, or by our best liturgical scholars. If those who act on them are "scouts," they are scouts whose activities bring us into dangerous proximity to the camp of an enemy. We are forced to be more rigid in our insistence on obedience to the Prayer-Book than we should be if there were not powerful organizations pressing on and making fashionable all sorts of alien (and sometimes most unreasonable) practices with the deliberate object of assimilating the Church of England to "the rest of the Western Church" (so-called); and if the Roman proselytiser were not at hand to reap the harvest which they have sown.

The grave defects in our official liturgy give these people their opportunity. The admirable liturgy of 1928 was, unfortunately, far ahead of public opinion; its rejection has stimulated the forces of disorder and reaction.

In view of the divergence of opinion (*a*) between the Catholic and the Receptionist doctrine of the Eucharist, (*b*) within the "Catholic" section, between the supporters of the "eastern" and the "western" theories of consecration, no agreed solution of the liturgical question is likely to be found for a long time. Meanwhile we have to go on educating public opinion in what we believe the true direction of Anglican liturgical progress to lie (the real "scouts" are those who use the Scottish Liturgy and the Liturgy of 1928), and insisting that while the Prayer-Book of 1662 is still our official liturgical authority, the Prayer-Book of 1928 is, so far as its use is permitted by the bishop of the diocese, the maximum limit of variations (entirely exceptional circumstances, of course, being dealt with as common sense and loyalty require).

C. B. Moss.

REVIEW.

One of the real needs of a parish priest is a good pocket book which is so set out and arranged that he can enter up all engagements, duties, visits, names, notes, etc., and not lose sight of them.

The Parson's Pocket Book (1935) published by Atkinsons of Heywood and Mowbrays, price 5/-, admirably fulfils all these requirements.

Every possible need of a busy parish priest is catered for. The new Calendar and Lectionary are adopted but the old lectionary is supplied separately for those who still use it.

This excellent pocket book can be obtained from Messrs. A. T. Broome and Son, 18 St. Clement's Street, Oxford, or from any Bookseller.

CORRESPONDENCE.

The Parish Eucharist and Public Baptism.

To the Editor of the *English Catholic*.

Sir,—In your Spring "Editorial" you suggested that "two practical objects of the Anglican Society might be Public Baptism and the Parish Eucharist", and towards this end you printed two most interesting articles on those subjects in the same issue. With the spirit and purpose of both articles I entirely sympathize, as also with the practical sketch of a working Parish Eucharist in your last number, which I read in full to a recent meeting of my own Parish Council. Some critical suggestions may not, however, come amiss:

1. Is it really necessary to rule out the 11 o'clock Sung Eucharist, in order to introduce the Parish Eucharist at 9 or 9.30? At my present Church (St. Gabriel's, Newcastle-on-Tyne) I found the old system of 8 a.m. Communion and 11 a.m. Sung Eucharist, and have simply inserted a Sung Communion at 9 a.m. in addition to the existing services. This means that the 9 o'clock is left to grow and flourish on its own merits. The younger Communicants mostly attend it but it has also won a few "converts" from 8 a.m. It has an extremely

short address, and is followed by a breakfast in the Vestry. After 18 months the result is that both services have about an equal number of communicants (between 80 and 100 at each), and we are quite content that the two should go on side by side, because some people, young as well as old, quite definitely prefer a Communion without music or singing, and vice versa.

But all the time the Sung Eucharist at 11 goes on, for several excellent reasons (as they seem to me). First, a number of the 8 o'clock communicants want another fuller morning service, with a sermon and opportunities for thanksgiving and worship with a dozen elderly folk to make it a genuine "Communion."

Second, the Choir are present and able to give their undistracted attention to the task of rendering the musical part of the service as perfectly as possible, having made their Communion earlier in the day, at 8 or 9 a.m.; and this is a joy we look forward to, Sunday by Sunday.

Thirdly, and most important of all, there is surely so much in the Eucharist, such riches of worship, intercession, corporate penitence as well as of personal Communion that it cannot all be expressed in one Sunday morning service. 8 o'clock, 9 o'clock, and 11 o'clock each has for us its particular emphasis, and by coming to two out of the three services, the most faithful Churchgoer can find what he needs. The younger generation may find all they want at present at 9 o'clock, but there is an increasing number of others who can make use of both 8 o'clock and 11 o'clock. Is not some such arrangement nearer the ideal, then, than a mere concentration on the Parish Eucharist at 9 or 9.30 ?

2. Can we not arrange real "Public Baptism" by some other means than including it in such a statutory service as Evensong? I whole-heartedly agree that the present state of affairs is quite scandalous, viz. that private and not public baptism is almost the universal rule, so that perhaps two women make their way any Wednesday evening, without notice, to a Church, and "have the baby done" by a harassed curate who is "taking the Baptism" before rushing off to his other evening duties: and that in Churches which pride themselves on their "Catholicity".

But at the same time need we prolong Evensong, and risk spoiling it for everbody by the baby's frequent squalling, whenever there is a child to be baptized, which is very often in a town Church ? An occasional Baptism at Evensong may possibly be a fine object lesson to the Congregation (provided that the modern mother can be reconciled to a probable interruption of the baby's normal feeding and sleeping hours), but why not have a Public Baptism at another hour on Sunday ? That is what I am now attempting. Holy Baptism is administered, with due notice given at the morning service, any Sunday at 4 o'clock. The parents are previously visited and told to bring the requisite witnesses, and at the the same time arrangements are made for representatives of the congregation (especially of an older girls' class which happens to meet at 3.30 p.m. in Church) to be present to welcome the child into the family. It is possible to sing a hymn, or two, unaccompanied, and when servers are available, to have a proper Procession to the font with Cross and lighted candles. Certainly the experiment is in its infancy and older members of the congregation do not yet take kindly to the idea, but I am sure that patient teaching will accomplish the purpose in view, namely a genuine Public Baptism without any interruption of the normal Sunday services.

Yours etc.

Newcastle-on-Tyne. V. L. JOHNSTONE.

PUBLIC BAPTISM.

SIR,—We need only to think of the hour at which it was customary for Evensong to be read in order to see one cause why Baptism has moved away from its proper setting. Our cathedrals mostly maintain the tradition of singing the office at 4 o'clock, which was the hour "when Mr. Herbert's Saints-bell rang to prayers." But in our parish churches to-day when the second lesson at Evensong ends nearer 7 o'clock there is little hope of mothers being tempted to bring their babes to Public Baptism. The staunchest friends of the church may come in the summer months, but none will venture out in winter. And yet we know Mr. Benson is right and

Baptism should be ministered when *the most number of people come together*. Is there a solution ?

Here is a suggestion I would put forward to those priests who have adopted the growing custom of having a Parish Eucharist and Communion followed by a breakfast ; and I would ask them to use it experimentally and let us know if it is of any value. Could Baptism be ministered at the sacred hour of 11 a.m. (or thereabouts) ? And could some at any rate of those who have feasted both at the Altar and at the common board be prevailed upon to return to church to welcome the children about to become members of their sacred society ? 11 a.m. is a convenient time for parents and children when the service is under half an hour ; and in a parish where Church life is really keen I can picture the priest with two or three servers and a number of communicants, amounting to *a congregation*, welcoming the little new comers into their family with song and beauty and above all with the spirit of fellowship and good will. I need only mention that most parents could not fail to be impressed by the fact that a communicant congregation gathered to sing and pray with them when their children made their entry into the church.

I am tempted to make one other suggestion. Like Baptism the little office of The Churching of Women has become "semi-public" only, and though this is not contrary to rubrical demands there is an expectation that the Eucharist shall follow. *And if there be a Communion it is convenient that she receive the Holy Communion.* Unfortunately many women who come to churching are not communicants, but surely the faithful should be encouraged to come before the Eucharist and they should remain to complete their thanksgiving at the altar service. Could not members of the Mothers' Union be present at such times ? Or better still, could it not be before the Sunday Eucharist when the priest would announce at notice time that so and so desires to return thanks on the birth of her child ?

We need beyond all things to recapture the spirit of unity among our congregations, and the turning of these intimate and sacred occasions into acts in which the whole Parish rejoices would seem to go a long way toward that end. Thanksgiving is essentially an act in which we would wish others to join with us, like the woman in the parable who "calleth her friends and her neighbours together saying Rejoice with me."

Yours etc.,

Birmingham. L. B. TOWNER.

"FASTING COMMUNION"

SIR,—Most of your readers will cordially welcome Mr Simpson's article on "The Parish Eucharist", and feel that the 9 o'clock Parish Eucharist has great possibilities especially in town parishes where the faithful are within fairly easy reach of the Church. In Scotland a wonderful 9 o'clock Parish Eucharist has been developed in the Cathedrals at Perth and Aberdeen.

On one point I feel that I must join issue with him, and that is the legitimacy of "a service in which Communion is practically forbidden". Surely the Anglican formularies lay down only one ground on which a priest has authority to forbid people to approach the Altar at any service, which is that they are notorious evil livers. The Scottish Prayer Book contains the valuable rubric "At every celebration of the Holy Communion reasonable opportunity to communicate shall be given to the people who wish to do so".

Now the days of compulsory and conventional churchgoing are gone for ever, we need not fear any serious profanation of the Sacrament by a general Communion. Therefore I join issue with Mr. Simpson when he says "that a general Communion cannot be satisfactorily introduced into an existing Sung Eucharist in the mid morning". There is often more sacrifice involved in giving up the forenoon to a service of an hour's duration than in getting one's religious duties done before breakfast and spending the morning in amusement. My experience on holiday, when I go to strange Churches as a worshipper at a midday Eucharist, having myself communicated at an early service, testifies to the great gain in the atmosphere of the service which comes from there being a large number of communicants. There may be formal or unworthy communions at 11.0 but so there may be at any time. My experience made me doubt whether the time of day has anything to do with the earnestness and reality of the communicants, and my opinion was confirmed when a friend told me that his Church Treasurer who was embezzling £100 a year used to come regularly to a 6.30 a.m. weekday Celebration.

I remember one article in the *English Catholic* pleading for the abolition of 8 o'clock services in the country and another, entitled "The Beloved Parish", describing a beautiful midday Eucharist, attributed its success to the fact that there had never been any teaching about fasting Communion.

I do trust that the Anglican Society is not going to make Fasting Communion a plank in its platform. Whatever may be said for the practice no sanction can be found for it in the Bible or Prayer Book apart from the rubric of 1928 which definitely makes it a matter for the individual conscience.

I submit that Fasting Communion, as commonly taught to-day, is doing much harm by making

Communion difficult for many people, is based on ideas alien to our Lord's teaching and has less historical justification than is commonly supposed.

This tradition often seems to make the word of God of none effect and excommunicates many devout people especially in country districts. I mention one example known to me. A mother brings her child a good many miles to the Sung Eucharist at a Church where communicants are encouraged and some always come forward, but she has been taught that she must communicate fasting, and does not receive. At rare intervals she comes to the early service, which means that on this Sunday the child cannot come to church at all.

Indeed one could go on multiplying similar instances of the consequences of this tradition of the Elders.

We read that at the consecration of Leeds Parish Church there were over a thousand communicants. One of the services which I shall never forget was the consecration of my own Church, but that service would not have meant so much if it had not included the Communion of most of the congregation. Fasting Communion would deter most communicants at the hour at which these services are necessarily held.

When one sees how much restatement of doctrine Catholics have willingly accepted, *e.g.* in such matter as the nature of Scripture, it is painful to observe that as regards a practice of admittedly human origin, opinion is becoming not less but more rigid. Space forbids me to quote the Missioner's words given on page 11 of Dr. Dearmer's "The Truth about Fasting," but they are well worth reading. Dr. Francis Underhill says in "Northern Catholicism" that many of the younger generation quietly but firmly take their own line about fasting Communion. The revolt which Dr. Underhill mentions is not simply resentment against hardship. He says that "they are much more ready to make their Confession than the previous generation"—a much more severe ordeal.

In conclusion let me urge the clergy instead of preaching about fasting Communion, to teach their people to observe the fast days which are enjoined by the Prayer Book, not by the hypocrisy of substituting salmon mayonnaise for cold mutton but by practising some definite act of self-denial in food or amusement, sweets or tobacco. This will provide the element of discipline which is most necessary in religion.

Yours, etc.

Swinton, Berwickshire. A. E. SWINTON.

"THE FIDDLEBACK."

SIR,—I had been waiting for somebody more competent to deal with the letter of Mr. R. P. Griffiths in your issue No. 22, but, as nothing has appeared since, I make my rather belated comments.

The present writer (see his Article in No. 21) would be the last to urge that *existing* fiddle-backs should be discarded, but Mr. Griffiths seems to urge that it is legitimate to *buy* such things, or order them to be made, if individual taste (how Protestant!) leans that way. I cannot feel that this is compatible with loyalty. The late Vernon Staley's statement that "such a debased form of chasuble" was certainly unknown in England in 2 Ed. VI, far from being of "doubtful historicity," can be proved to be accurate up to the hilt. That being so, how can we assume that the *comparatively* short and narrow vestment of 2 Ed. VI "*would* have followed the general fashion of the times"? or rather—would "the general fashion of the times" have been the same in England as abroad, seeing that *even now* Spain, France, Italy, Germany, and Poland, for example, have different types of chasuble?

The *surplice* "continued in use" in England; but, instead of being cut away into a cotta, its only development was the opening down the front—and the cassock, mind, was worn universally until 1811. The *cope* "continued in use," but, although it developed, it did *not* do so on Continental lines.

The post-Restoration Westminster copes are still fairly low at the back of the neck, and the hood (although it has degenerated into an embroidered piece on the *cope* itself, and is no longer a separate thing) is not dropped below the line of a broad orphrey, but still retains its place high up the back. The orphrey also has lost its separate existence, and is mere embroidery without any sharp dividing line, and also (mark well!) is continued along the lower edge instead of only down the front. To be consistent, Mr. Griffiths should see that new copes follow this Westminster pattern rigidly.

The natural inference is that, if chasubles had survived, the only noticeable development would have been that in the days of wigs they would have been cut open down one side, to avoid passing over the head, and tied with ribbons on the shoulder, while the amice would have disappeared.

While, therefore, I see no objection to those who wish it having their chasubles as short as the knee, and with rounded rather than pointed ends, so long as they are full and loose and reach to the wrists, it cannot be really loyal to adopt the fiddle-back, nor is it fair to assume that it is the only possible Renaissance pattern.

The best Romanists are trying to get rid of it, and the latest English "Directions for the use of Altar Societies and Architects" published by Burns, Oates, and Washbourne, gives both the Italian and the "Gothic Revival" forms, but not the French or any other, which are merely mentioned, and the Gothic shape is allowed to extend "even to the wrists." A note says—"Many modern chasubles are *much* too scanty. The rubrics suppose a very ample chasuble."

Are *we*, then, to go on deliberately introducing the degraded garment that are becoming "cast-offs" in the Roman Church?

Yours truly,

Bradbourne, Derbyshire. R. F. BOROUGH.

"THE ETHICS OF RUBRICAL OBEDIENCE."

SIR,—I hope I am not too late to make some reply to the letter of Canon W. H. W. Williams in the Spring number of the "English Catholic." I know I speak for others as well as myself in expressing the opinion that the article by Dr. Erskine Hill on "Rubrical Obedience" is not disloyal in the slightest to the ideals of the Anglican Society. As it is plainly impossible for Dr. Erskine Hill to reply himself, I feel it is only just that this other opinion should be expressed in your columns, with the wish that Canon Williams had read the article with a sense of humour and judged it in a kinder spirit.

Yours faithfully,

Wolverhampton. C. DEARNLEY.

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The "English Catholic" will be published in March, June, September and December for the Quarters "Spring," "Summer," "Autumn," and "Winter." Price 1/6 per annum, post free.

All enquiries with regard to the Society, should be addressed to the General Secretary:
Rev. W. E. NORRIS, 5 Marlborough Terrace, Dewsbury, Yorks.

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Printed and published by:
A. T. BROOME & SON, The Cherwell Press, 18 St. Clement's Street, Oxford.